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plainly no servile imitator, for his discourse differs from that of his predecessor in just those matters of detail, of figure, of illustration and citation, in which one would expect a vain and feeble borrower to show least originality.

Huss begins his treatise with a subtle and carefully guarded definition of the church—a definition meant to be scripturally sound and metaphysically clear. This definition sets at naught the ideas prevailing at the time—that the Pope and the Cardinals constitute the church; or that the church is confined to those over whom the apostolic see has jurisdiction. “The Roman Church,” said Huss, “is not the Catholic Apostolic Church, for no partial church can be the Holy Catholic Church. However, among the militant churches the Roman Church is the principal one.” The Roman pontiff, he next contended, is not the head of the church on earth. Christ is the head. And the rock upon which the church is built is Christ and not Peter. Moreover, Huss sought to show that the power of the Keys, or of remitting sins and retaining them, was in reality conferred not upon Peter alone but through him upon the church; and further that this power is merely declaratory—that neither Pope nor priest can absolve from sin except where God has before absolved. The scriptures, Huss held, supply the supreme rule of life and conduct. Finally, one hundred years before Luther’s famous protest against the burning of heretics, Huss, appealing to the example of Christ and the purpose of the Gospel, denied the right of the Church to kill or torture misbelievers.

The copious notes, and the exact references to the works quoted or used by Huss which Dr. Schaff has provided, are adequate and reliable helps to the student of church history. The editor’s interest in his task is, however, not merely that of the narrow specialist; he leads his readers to see the significance of Huss’s work in the largest view. “When the two principles emphasized in this treatise,” he writes, “are given proper recognition—personal devotion to Christ and a daily life conformed to his teachings and example—the practise of Christian tolerance and all human tolerance will be advanced. . . . . This treatise will have a mission to-day, if its pages promote the idea that devotion to Christ is the condition and surety of Christian fellowship.”

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AMERICA AND HER PROBLEMS. By Paul H. B. D’Estournelles de Constant. New York: The Macmillan Company, 1915.

No book about the United States by a foreign observer is more suave in manner, more acceptably cordial in spirit, than this of Baron D’Estournelles de Constant. The author writes from a point of view determined by a lifetime of observation, study, and travel in distant lands. His journeyings in this country extended from the Atlantic to the Pacific and from Mexico to Canada; they gave opportunity for

something more than hit-or-miss observation ; they brought the writer into close touch with many significant personalities and (as a lecturer) with audiences of varying composition and sectional temper. The first part of his book, *America and Her Problems*, is crowded with observations and with candid appreciations of men and things, of cities and scenery, intermingled with comment of a sort seeming casual but often really profound. The second part of the volume deals more deliberately with specific problems.

The point of view of the book is not so much foreign as international, not so much French as humane. That smartness of observation, that superior rehandling of our problems, which makes some foreign books about the United States oddly illuminating and sometimes piquantly amusing, the author seems deliberately to eschew. His emphasis is laid upon likeness rather than difference ; his attitude is that of one who seeks for grounds of sympathy and coöperation rather than for opportunities to contrast impressions. His book is accordingly sympathetic and complimentary in its tone, elevated and general in its view. But the reader soon discovers that there is much more in Baron de Constant's discourse than the facile flattery of a friend of America and a lover of humanity. The author has, indeed, a genuine gift for catching the very spirit of sections, cities, universities, political parties, and for describing sympathetically the conditions and problems of a country about which it is so easy to make mistakes as our own. It is strange to see our actual America built up before our eyes in this book written by a Frenchman, absolutely as we know it—and, to say truth, a good deal better than we know it. For the view revealed is quite free from the exaggeration, the prejudice, the journalistic over-emphasis or self-conscious caution, which so often enter into any knowledge of ourselves. To each descriptive passage the author joins an analysis or suggestion bearing upon his fundamental idea—and this fundamental idea is peace. The generality, the elevation and unity, of the author's point of view and purpose are not favorable to boldly striking comment—a fact that seems at first to detract somewhat from the effect of the book. But the reader soon finds that in these very characteristics the value of the work really consists. Its cumulative effect is very great, and the lesson it unobtrusively yet forcefully impresses is that peace is the organization of all other useful forms of organization.

From baseball to politics and religion, Baron D'Estournelles de Constant sees everything American with sympathy for its special peculiarities and in the light of the greatest of all practical ideals, the ideal of peace. Baseball he describes accurately, and he tactfully expresses a desire to see it introduced into France. An incorrigible peace advocate, he finds even in the national game proof of the possibility of the arbitration of bitter disputes. Are not the players, after all, wonderfully obedient to the umpire ? His analysis of the position of political parties in the United States affords a broader view

than we, inevitably attached as we are to party names and catch-words, are likely to take. As in all parliamentary countries, he says, the old parties are "compelled to come closer, not to absorb one another, but to unite so as to make the greatest or smallest number of concessions to popular claims, but the maximum is never more than a beginning. They represent the unpopular status quo, and for the time being defend it whether they like it or not. They constitute a natural center of resistance much more than of action—a center of moderation and opportunism with whose slow progress impatient humanity must put up. It is in short a center—a word that sums up the whole situation." On either side of this center are the discontented rich and the discontented poor. This is the true situation, irrespective of party lines. The discontented rich, the author tersely declares to be the same everywhere — jingoes, plebiscitaires, pronounciametists, partizans of personal power, what you please:—their influence is towards war rather than peace. The socialists in this country, the author rather acutely remarks, are not so well organized as the women, who have brought their efforts to bear upon certain definite points, such as the drink traffic, education, the protection of children, hygiene. The aims of the socialists are relatively indefinite and merely express the aspirations and unselfish ideals which are more or less common to all countries. As for religion, Baron D'Estournelles de Constant, instead of criticizing us for our lack of personal faith or for the bumptiousness with which we are in the habit of announcing that we are coöperating with God, prophesies that the religion of America—that religion of doing and serving which is so broadly human that it scarcely requires a name—will become the religion of the future. Despite his passionate attachment to the peace cause one recognizes no mere rhetoric but rather sincerity and an eye for what is essential in the remark about American efficiency: "The Americans do not know it, but without being militarized, they are drilled and a hundred times readier than they were a hundred years ago to take up arms and conquer if attacked. They have been so well educated by discipline, sobriety, and muscular development that they are superior to any armies they might try to form on the spur of the moment."

In conclusion, Baron D'Estournelles de Constant eloquently expresses his conviction of the importance to the world of America's destiny, and points out what he conceives to be the greatest danger—a danger symbolized by the distance of the national capital from the center of the country and its nearness to Europe. The people, he thinks, have kept their ideals up to the high level of the founders of the republic: the government on the other hand has tended to ape European ways and to acquire the puerile pride of imperialism. *America and Her Problems* is neither a rhetorical plea for peace nor an essay characterized by carefully sought brilliancies; it is an extremely friendly and informing book, with a note of special appeal to the young. In presenting a great ideal concretely, it gives

Americans an illuminating view of what unsuspected idealists—and those who without being conscious idealists are practically helping to organize ideals—are doing and thinking in all parts of the country.

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THE STORY OF NAPOLEON'S DEATH MASK. By G. L. de St. M. Watson. New York: John Lane Company, 1915.

A book not of recondite and technical interest alone, but of a singular and almost uncanny fascination, is this which G. L. de St. M. Watson has written—after years of profound study of the life of Napoleon and of absorption in its details and spirit—about the singular problem of the Napoleonic death masks. Few writers can equal Mr. Watson in the art of combining conciseness and the extreme scrupulosity of a trained scholar with a suggestiveness and power of intriguing interest which produce almost the effect of discursiveness or of leisurely charm. The author is plainly an enthusiast for Napoleon—a fervent admirer, not merely a zealous specialist—but his enthusiasm is well restrained. It bursts out only in one or two passages forceful and fitting. It manifests itself chiefly in an intensification of the interest pertaining to every phase of the subject—in that superior clearness, compactness, and point, which is begotten of zeal and intellectual curiosity. The book establishes truth, it seems, beyond peradventure of reasonable doubt; it is incidentally a remarkable study of the strange ways of the human mind and of the singular process by which a lie may impose itself upon generations of men.

The author first traces the progress of what he calls “the Antommarchi fiction.” Dr. Antommarchi is said to have taken a death mask of Napoleon shortly after the great man's death at St. Helena. The original cast he carried with him to Europe, and many years later he issued an edition of copies—the “souscription Antommarchi”—which were widely sold. The issue of the casts created something of a sensation, in which the general tone was that of surprise and disappointment: the conformation of Napoleon's head and features as shown by the plaster was so different from the conventional idea of what they should be that the genuineness of the mask was doubted. The question was warmly debated between phrenologists and physicians with endless sophistries. But the authorship of the mask was hardly doubted. In newspaper paragraphs, in magazine articles, finally in books of sober history down to the present day, Antommarchi has been given the credit of the achievement he claimed for himself, with little protest. Slowly, conservatively, by unconscious touches and reservations, the legend has been built up. It has given rise to sub-legends more strange than the original, and these, too, have obtained recognition. There is the tale to the effect that Drs. Mitchell and Burton attempted to take an impression of